



## REGISTER OF HERITAGE PLACES - ASSESSMENT DOCUMENTATION

### 11. ASSESSMENT OF CULTURAL HERITAGE SIGNIFICANCE

The criteria adopted by the Heritage Council in November 1996 have been used to determine the cultural heritage significance of the place.

#### PRINCIPAL AUSTRALIAN HISTORIC THEME(S)

- 4.3 Developing institutions
- 8.6.1 Worshipping together
- 8.6.3 Founding Australian religious institutions
- 8.6.4 Making places for worship

#### HERITAGE COUNCIL OF WESTERN AUSTRALIA THEME(S)

- 104 Land allocation & subdivision
- 406 Religion

#### 11.1 AESTHETIC VALUE\*

*The New Church* is a well resolved design and a very fine example of the Inter-War Gothic style applied to a modestly scaled church. It uses the gothic styling loosely, retaining a medieval atmosphere, and makes good use of the local laterite stone, stucco decorative treatments and leadlighting. The nave and sanctuary are finely designed and intimate spaces, well suited to a small congregation. (Criterion 1.1)

#### 11.2. HISTORIC VALUE

*The New Church* is significant as a small church in East Perth, built for the Perth Society of The New Church in Australia, the only church built for the New Church in Australia in Western Australia, and one of only a few in Australia. (Criterion 2.1)

*The New Church* was designed by Architect Richard Spanney (Spangenburg) for the Perth Society of The New Church in Australia. Spanney produced a small but distinctive body of fine work while in Perth. The place was built during the leadership of Mr. W. Hickman, Leader of the Perth Society from 1932, and their first minister, who served the congregation for 36 years. (Criterion 2.3)

#### 11.3. SCIENTIFIC VALUE

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\* For consistency, all references to architectural style are taken from Apperly, Richard; Irving, Robert and Reynolds, Peter *A Pictorial Guide to Identifying Australian Architecture: Styles and Terms from 1788 to the Present*, Angus & Robertson, North Ryde, 1989.

#### **11. 4. SOCIAL VALUE**

*The New Church* is highly valued for religious and spiritual reasons by members of Perth Society of The New Church in Australia, for whom it has served as a church for more than 60 years. It is also valued by the wider community, including those people who were married there and their families; by the community of the City of Perth as evidenced by its inclusion in the Municipal Heritage Inventory; and by members of the community for whom the place is a notable part of the City's heritage, as evidenced by concerns expressed in 2002 regarding the future of the place. (Criterion 4.1)

*The New Church* contributes to the community's sense of place as a small inner city church on the busy thoroughfare of Adelaide Terrace. (Criterion 4.2)

#### **12. DEGREE OF SIGNIFICANCE**

##### **12. 1. RARITY**

*The New Church* is one of two churches designed in the Inter-War Gothic style by Spanney that feature the use of laterite stone from Darlington, a material rarely used in Perth. (Criterion 5.1)

*The New* is one of a small number of churches built in Australia for the New Church of Australia and the only one in Western Australia (Criterion 5.2)

##### **12. 2 REPRESENTATIVENESS**

*The New Church* is a fine example of a modest scale church designed in the Inter-War Gothic style. (Criterion 6.1)

##### **12. 3 CONDITION**

Generally the main building and gardens at *The New Church* appear to have received regular maintenance and are in good condition. There is some fretting of mortar jointing at the rear of the building. Apart from minor alterations to the cloister and organ chamber, little substantial work has occurred and none of this work has impacted negatively on the fabric of the church. Repairs and expansion of pathways have occurred and these changes are less successful and detract from the presentation of the place.

The single leaf construction outbuilding is in a fair to poor condition, with fretting joints and delaminating render.

##### **12. 4 INTEGRITY**

From its dedication in February 1940, to late 2002, the place has served its intended purpose. The original intent of *The New Church* is completely legible and for the time being the place remains in use for its intended purpose. The place was sold at auction in July 2002 and its future use at this point remains uncertain. The place retains a high degree of integrity.

##### **12. 5 AUTHENTICITY**

In terms of the external appearance of the place, the gardens have been modified and one or two openings have had new treatments. Apart from these changes the exterior of the church retains almost all of its original fabric. Minor changes have been made to the organ chamber, the hall, cloister, and kitchen.

*The New Church* retains a high degree of authenticity.

### 13. SUPPORTING EVIDENCE

The documentary evidence has been compiled by Robin Chinnery, Historian. The physical evidence has been compiled by Philip Griffiths, Architect.

#### 13.1 DOCUMENTARY EVIDENCE

*The New Church* is a church, hall and associated facilities, in the Inter-War Gothic style, constructed of laterite stone from Darlington and brick with a tile roof. It was designed by Architect Richard Spanney (Spangenburg), and built for the Perth Society of the New Church in Australia by R. J. Davies in 1940. Outbuildings to the rear of the church are utilitarian structures constructed in brick with metal deck roofs, and a metal shed.

Following the foundation of Perth on 12 August 1829, the townsite of Perth was laid out between Mount Eliza and Heirisson Island, facing the Swan River on the south, and with a chain of swamps and lagoons to the north. From the 1840s, the area of land to the north of the original townsite began to be taken up for farmlets and market gardens when drainage of the wetlands made the fertile swamp land available for agriculture. By the 1870s, the city centre of Perth was consolidated on the grid laid out of Roe's survey, and there were about 800 houses accommodating about 4,600 people.<sup>1</sup> In the 1880s, there was expansion northwards, and further development took place after the construction of Perth Railway Station in 1880.

In the period 1838-90, the New Church in Australia was established in South Australia. In 1838, Jacob Pitman brought to Australia the works of Swedenborg, on which the Church is based.<sup>2</sup>

Emanuel Swedenborg (originally Swedberg, changed to Swedenborg in 1719, when the family was ennobled) was born in 1688, and died in 1772. The Swedish scientist, philosopher, theologian and mystic, set forth 'a new revelation concerning the Bible.'<sup>3</sup> In 1749, the first edition of *Arcana Coelestia* was published, and the second volume (1750), in Latin and English, was advertised as 'intended to be such an exposition of the whole Bible as was never before attempted in any language.'<sup>4</sup> Further works were published between 1750 and 1772, through which his theological teachings were scattered, including the best known of his books, *Heaven and Hell*. The foundation stone of his theology is the doctrine of the supreme divinity of Jesus Christ. Swedenborg's was 'a new Christianity', rejecting all schemes of salvation that did not involve reformation of the character, which proved to be 'a source of disquietude' in Sweden, and it was in England that he found most acceptance.<sup>5</sup> On his death in 1772, an unfinished paper was found, 'An invitation to the New Church' which was addressed to the whole Christian world, and 'an exhortation that all people should go to the Lord. Hereafter

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<sup>1</sup> Campbell, Robin McK. in Pitt Morrison, Margaret, and White, John (Eds.) *Western Towns and Buildings* (University of Western Australia Press, Nedlands, 1979) Morrison, Margaret and White, John (Eds.) *Western Towns and Buildings* (University of Western Australia Press, Nedlands, 1979) p. 104.

<sup>2</sup> Robinson, I. A. *A History of the New Church in Australia 1832-1980* (Excelsior Printing Pty. Ltd., East Hawthorn, Victoria, 1980) pp. 9-20.

<sup>3</sup> *The West Australian* 24 February 1940, p. 4.

<sup>4</sup> Trobridge, George *Swedenborg: Life and Teaching* (First Ed., Swedenborg Society of London, 1907, Revised by Richard H. Tafel Sr. And Richard H. Tafel Jr. (Swedenborg Foundation Inc., New York, 1976) pp. 1-2, and p. 46.

<sup>5</sup> *ibid*, pp. 46-56 and pp. 144-146.

they are not be called Evangelical, the Reformed, and still less Lutherans and Calvinists, but Christians.<sup>6</sup> From 1784, The New Church, based on Swedenborg's theology, began in London, with the first regular meeting of the newly constituted body to establish public worship on New Church lines in May 1787, and the first worship service in July. From London, and from Philadelphia in America, it spread throughout the world. Its formal name, the Church of the New Jerusalem, is taken from the vision in Ch. 21 of the Book of Revelation in the Bible; however, it is better known internationally as the Swedenborgian Church.<sup>7</sup>

Pitman began public services of worship in his home, and, in July 1844, the first publicly proclaimed group worship of the New Church in Australia was held, the first such service in the southern hemisphere. On 7 July 1850, at Carrington Street, Adelaide, the first New Church building in Australia opened for worship.<sup>8</sup>

By 1892, a complete set of the Doctrines of the New Church had been presented to the Victoria Library in Perth, through the efforts of Captain A. Fawcett of Pinjarra Park.<sup>9</sup> In the 1890s, with an influx of population in the wake of the Western Australian Gold Boom, several more adherents of the Church came to Western Australia, including Stanley William Hart (arr. 1896), a member of the Sydney Society since 1894, and Mr. W. F. Helberg (arr. 1897).<sup>10</sup>

Land Index Plan 2159 (1899) shows Perth Town Lots D1, D2, and D3, between Bennet (sic) Street and Hill Street, with frontages to both Adelaide Terrace and Hay Street. The northern portion of Lot D2 is shown as Reserve 4168, and the southern portion as Reserve 1163, the western portion of which was the future site of *The New Church*.<sup>11</sup>

In 1900, when Helberg was at Boulder, he requested Church tracts with a view to the formation of a branch of the Society of the New Church in Western Australia, in which he hoped to interest the 1902 Conference. He returned to Sydney, but the project was not realised.<sup>12</sup>

In the early years of the twentieth century, more adherents arrived in Western Australia. They included Mrs. Sarah Fitzgerald and her sister, Mrs. Mc Rorie, who had been members of the Society in Adelaide, who settled at Fremantle, and Henry Hurman and his family, who arrived from Brisbane in 1903. He commenced worship on Sunday mornings at his home, and soon other members of the Society joined him and his family. In February 1906, the first marriage ceremony was conducted at the Hurmans' home. In the same year, more members arrived in Western Australia from Melbourne and Adelaide.<sup>13</sup>

In May 1907, on a visit to Melbourne, S. W. Hart was baptized into the New Church and married Edith Noar. On their return to Perth, services were conducted alternately in their home and that of the Hurmans'. Initially, these

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6     ibid, p. 50.

7     *The West Australian* 24 February 1940, op. cit.

8     Robinson, I. A. op. cit.

9     Robinson, I. A. *A History of the New Church in Australia 1832-1980* (Excelsior Printing Pty. Ltd., East Hawthorn, Victoria, 1980) p. 150.

10    ibid.

11    Index Plan 2159.

12    Robinson, I. A. op. cit.

13    ibid.

services were also in the morning, but subsequently changed to the evening.<sup>14</sup>

In 1909, Mr. J. W. Sharples of Tenterden, late of the Glasgow Society of the New Church, received Liturgies and Volumes of the Writings from the Adelaide Society in order to establish the New Church Society in Western Australia. Among those whom he introduced to the Doctrines was Mr. F. L. Ellis, who later became a stalwart of the Perth Society.<sup>15</sup>

In 1914, Mr. Hurman retired to Greenmount in the Darling Ranges. Consequently, services ceased for a period, then were revived for a while, with Mrs. Hart and Mrs. Hicks (nee Hurman) conducting a Sunday School, which later lapsed. There followed a period in which occasional services and doctrinal classes were conducted by Mr. Hart and Mr. J. A. Beveridge in Perth, and by Mr. J. W. Sharples at Tenterden.<sup>16</sup>

In 1925, Reverend R. H. Teed, the first New Church Minister in Australia since 1909, other than a brief pastorate at Brisbane in 1914-15, called at Fremantle en route to Melbourne, where he and his wife were welcomed to Australia by New Church adherents. Mr. Hart, the unofficial leader of the Society in Perth, appealed to Rev. Teed for assistance in the formation of a Society in Perth. In April 1928, Rev. Teed came to Perth to conduct a Mission, the culmination of which was the formation of the Perth Society on 4 May, with Mr. Hart appointed Leader, Mr. Sharples Deputy Leader, and Mr. Beveridge Secretary. There were 14 foundation members, and another five joined soon afterwards.<sup>17</sup>

From May 1928, New Church services were held at the Karakatta Club Hall, St. George's Terrace, and Doctrinal classes at Mr. Beveridge's home at Belmont. In 1929, the Perth Society of the New Church was incorporated, and became affiliated with The New Church in Australia at the Church's Conference in 1930. In 1932, Mr. W. H. Hickman of the Melbourne Society offered to come to Perth to assist Mr. Hart. In May, he became Leader of the Perth Society.<sup>18</sup>

In 1935, the Plan number 2159 for Perth Town Lot D2 was crossed out, and Diagram 1079 inserted when the Reserves were canceled, and the southern portion of D2 sub-divided as Perth Lots 709 and 021. On 17 September 1935, the future site of *The New Church*, Perth Lot 709, 39 and three tenths perches in area, was granted to The Home of Peace for the Dying and Incurable (Incorporated) of Subiaco, in return for the surrender to the Crown of Perth Town Lot E103.<sup>19</sup>

The Home of Peace had been founded in 1898, by Doctor Athelstan Saw and Lady Onslow. Through her efforts, when the Lady Smith Lodge closed in about 1901, its funds and property, including the block of land in East Perth, were transferred to the Home of Peace, on condition that the male ward of the *Home of Peace* was named *The Lady Smith Ward*. In December 1902, the *Home of Peace* was formally opened at Hamersley Road, Subiaco, with the

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14     ibid, p. 152.

15     ibid.

16     ibid.

17     ibid, pp. 152-153.

18     ibid, p. 153.

19     Certificate of Title 1044 Vol. 358.

women's ward named *The Lady Onslow Ward* in appreciation of her valuable services.<sup>20</sup>

In 1936, at the Church Conference, Mr. Hickman was recognised by the Council of Association as a Missionary to the Perth Society, which he served as Leader, and later Minister, for 36 years. Under his leadership, membership of the Perth Society grew slowly but steadily. He became 'a forceful and earnest preacher and a gifted writer', who proved capable in retaining the allegiance to the Church of a large proportion of the young people who came through the Sunday School.<sup>21</sup>

On 28 October 1938, the transfer of Perth Lot 709 to William Pope, butcher, of 34 Queens Crescent, Mount Lawley, was registered.<sup>22</sup>

Since 1927, the Perth Society had sought a suitable site to build a church. In 1930, the Conference had offered a loan of £1,000 for the purchase of land. However, it was not until 1935, when the Association Council allocated the sum of £5,000 from a grant of £12,000 by Mr. George Marchant of Brisbane for the erection of churches and manses, that the Perth Society could look forward to realising the project. In 1939, the Society purchased the centrally located Perth Lot 709 at a cost of £1,200, and the transfer to The New Church in Australia, of 205 High Street, Northcote, Victoria, was registered on 4 April.<sup>23</sup>

Architect Richard Spanney (Spangenburg), whose work in designing *St. John's Lutheran Church* in the Inter-War Gothic style had been admired, was commissioned to design *The New Church* in a similar style and similar materials. The plans for the place show the entry porch and vestibule opening into the nave, which is 25 ft. in width and 37 ft. in length, the Sanctuary, 14 ft. in width and 8 ft. in length, with the organ chamber and sacristy at either side, and a tower on the eastern side of the building. At the rear of the church proper and under the same roof, is the hall, 25 ft. 5 ins. in width and 15 ft. in length, retiring room, kitchen, and ladies and gents toilets. The building to the rear of the nave on the western side is shown to be of brick construction.<sup>24</sup>

Richard Spanney (formerly Spangenberg) had been born at Kapunda, in South Australia, where he served an apprenticeship as a carpenter, joiner and cabinet-maker. In 1906, he came to Western Australia, where he won a scholarship to the Technical School. In 1910, he was articled to Oldham & Cox, Architects. From 1913 to 1923, he continued his architectural studies in the United States of America, at the San Francisco Architectural Club, the California School of Arts and Crafts, the Boston Architectural Club, Massachusetts Institute of Technology, and the University of Pennsylvania, where he was Gold Medallist, Senior Class (1920-21). He was also awarded second place in the New York State Public Library Competition. Having extensive experience in the USA, and having travelled widely in England and Europe, in 1923, he returned to Western Australia, where he set up in his own professional practice as a designer and architect.<sup>25</sup>

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<sup>20</sup> *Battye, J. S. The Cyclopedia of Western Australia* (The Cyclopedia Company, Perth, 1912-13) Vol. 2, pp. 109-110.

<sup>21</sup> Robinson, I. A. op. cit., pp. 153-154.

<sup>22</sup> Certificate of Title 1044 Vol. 358.

<sup>23</sup> *ibid*; and Robinson, I. A. op. cit., p. 155.

<sup>24</sup> Health Dept., Registrar of Public Buildings, SROWA Cons. 5094 Item 590.

<sup>25</sup> Extract, no details, in Art File Private Archives MN 117/2 Acc. 1184A, Item 5 (1923-45), Battye Library.

In 1939-40, *The New Church* was built by Mr. R. J. Davies of laterite stone from Darlington, also known as Darlington ironstone or coffee stone, augmented with bluestone spalls, with a tile roof at a cost of £3,686.<sup>26</sup> Set well back from Adelaide Terrace, a small porch sheltered the main entry doors leading to the nave. The Sanctuary was dominated by a carved altar table. The pulpit and lectern were located at the extreme left and right respectively. The pews were of jarrah timber with panellings. There were coloured leadlight windows with symbolic designs. A concealed lighting system was installed. The ceilings were of fibrous plaster fashioned 'to provide a massive beam effect.'<sup>27</sup> At the eastern side of the building, was an 'artistically designed tower ... an outstanding feature of a cloister which provides sheltered access to the hall and other parts of the building.'<sup>28</sup> In February 1940, a photograph shows *The New Church* on completion, as per this description.<sup>29</sup>

On 25 February 1940, at 3 p.m., *The New Church* was dedicated. The Rev. R. H. Teed of Melbourne officiated, assisted by Mr. W. Hickman, and Mr. S. W. Hart. A congregation of approximately 80 attended the dedication service. Rev. Teed also preached at the church that evening, and next day he conducted the first wedding at the Church, when Mr. Hickman married Mr. and Mrs. S. W. Hart's elder daughter, Phyllis.<sup>30</sup>

In the early 1940s, lawns, gardens and trees were established at the front and rear of the place, planted mainly by Mr. Hickman and Mr. Stanley Royce, who served for 18 years as Secretary of the Perth Society. *The New Church* 'of attractive appearance, with pleasant surroundings ... became a popular venue for wedding ceremonies' for not only members of the congregation, but also for members of the wider community, including some who were not associated with any church. From 1 January 1955 to 31 December 1966, 1,010 weddings were celebrated at the place.<sup>31</sup> This use of the place by the wider community in the World War Two and post war period was significant when most churches excluded those who were not members of their own denomination and those who were not members of any church.

An undated Sewerage Plan shows the place with the street entry from Adelaide Terrace near the eastern boundary, with a wall at the front boundary extending from the western side boundary to the entry, and thence a short distance to the eastern boundary and along the eastern side boundary to the front building line of the adjacent building. A path leads from the street entry to the front porch of the church, and along the side of the building and to the rear. At the rear of the church, on the western side is a brick building with a path leading to it from the rear of the church.<sup>32</sup> This building was used for the Sunday School for a number of years and also as a meeting room. In more recent years, it has been used a garden shed.<sup>33</sup>

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26 Robinson, I. A. op. cit.

27 Robinson, I. A.; and *The West Australian* 24 February 1940, p. 6.

28 *The West Australian* ibid.

29 ibid, p. 8.

30 ibid, p. 4 and p. 6; and Robinson, I. A. op. cit. Note: the Sydney Society of the New Church, nearly 70 years senior to the Perth Society, also completed their first church the same month. (ibid.)

31 Robinson, I. A. ibid, pp. 155-157.

32 Metropolitan Sewerage City of Perth SROWA Cons. 4156 Item 34 (n.d.)

33 T. Moffat, conversation with Robin Chinnery, site visit, 28 October 2002.

In 1947, the Perth Society formed a Youth Group with four members, which soon fell to one, Valerie Ellis, who nonetheless persisted with the endeavour and gradually recruited further members.<sup>34</sup>

At the 1952 Conference, Mr. Hickman was finally ordained a leader, after approval of his thesis by the Rev. Arthur Clapham, Principal of the New Church College. On 17 April 1952, the ceremony was carried out. At the next Conference, Mr. Hickman was ordained a Minister on 12 April 1955.<sup>35</sup>

In 1958, the Australian Conference held in Perth marked the coming of age of the Perth Society. At a period, when membership elsewhere in Australia was in decline, the Perth Society increased steadily from 23 to 38 under Mr. Hickman's Leadership and Ministry.

In 1962, the lots fronting Adelaide Terrace were surveyed, and portions of each lot required for road widening were dedicated Town Planning & Development.<sup>36</sup>

In the late 1960s, changes were made to the cloister area, when glazing was introduced, the opening from the cloister to the hall was altered, and the door opening re-located to the south.<sup>37</sup>

In February 1968, Mr. Hickman retired, and Rev. J. E. Teed inducted Rev. N. E. Riley from Chester, England, into the pastorate on 3 May. Under Rev. Riley and the Leadership of Mr. David Booth, only marriages of members of the Church were solemnized at the place.<sup>38</sup>

In 1970, the Australian Conference was again held in Perth, notable as the first and only Australian Conference at which each of the five Australian Societies was represented by their own Ministers. At the close of this Conference, Mr. Riley resigned his pastorate. For several months, David Booth continued as Leader before being succeeded by Mr. Trevor A. Moffat, son-in-law of the Secretary, Mr. A. C. Uren. Under Mr. Moffat's Leadership, the solemnization of marriages of members of the wider community recommenced.<sup>39</sup>

On 15 April 1971, the Certificate of Title for Perth Lot 709 was canceled, and a new Certificate of Title was issued when a portion of the lot, 91 square metres in area, was resumed for the purpose of widening Adelaide Terrace.<sup>40</sup>

In 1972, Rev. E. B. Williams accepted appointment to the vacant Perth pastorate, taking up the position in January 1973. Under him, the Perth Society steadily progressed, a feature of the later years being a large number of baptisms. The Sunday School flourished, and included descendants of families long associated with the place, including the Hart, Booth and Uren families. Rev. Williams also continued the use of the place for marriages of not only members of the congregation but also the wider community, although numbers declined as outdoor and civil marriages increased in popularity in the late twentieth century.<sup>41</sup>

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34 *ibid*, p. 157.

35 *ibid*, p. 155.

36 Plan 7709 (2).

37 T. Moffat *op. cit.*

38 Robinson, I. A. *op. cit.*, pp. 155-159.

39 *ibid*.

40 Certificates of Title 1044 Vol. 358 and Vol. 494 Fol. 136A; and Plan 7709 (2).

41 Robinson, I. A. *op. cit.*

In the 1970s, a new Sunday School building of brick construction was built near the rear boundary of the lot.<sup>42</sup>

In 1979, *The New Church* boasted 'strong attendance figures' of 26 adults and 14 children, and with 38 members the Perth Society had 'ample reserves' of dedicated members.<sup>43</sup> However, in 1981, there were some concerns regarding the intended removal of the Minister to the Brisbane Society, although it was considered that the Perth Society 'has every reason to look to the future with confidence.'<sup>44</sup>

In 1981, *The New Church* was included in *Looking Around Perth*, where it was noted that the detailing of the tower and windows were 'quite inventive and yet still convey a sense of medievalism.'<sup>45</sup>

Throughout the 1980s and 1990s, *The New Church* continued to be used as a worship centre for congregation.

In 2001, the place was included in the Municipal Heritage Inventory for the City of Perth, and accorded Level 1 Protection. The Statement of Significance noted that the place was of aesthetic significance as a recognised landmark in the City of Perth, and of social significance 'because it represents a special place for members of the community associated with the development of the area.'<sup>46</sup>

In 2002, some members of the community expressed concern regarding the future of the place when it became known that the future of the site was under consideration.<sup>47</sup> *The New Church* was too large for the current needs of the Perth Society, with a membership of approximately 30. It was decided to sell the place, which was put up for sale at auction on 31 July 2002. The purchasers have indicated that they plan to utilise the existing building. In October 2002, the place continues to be used as a church, with services held each Sunday morning, with an average attendance of approximately 20. Sunday School is no longer held as there are insufficient children.<sup>48</sup>

### 13.2 PHYSICAL EVIDENCE

*The New Church* is a random coursed laterite and stucco wall construction, Marseilles pattern tiled roofed church designed in the Inter-War Gothic style.<sup>49</sup> It was designed by Richard Spanney in 1939, and completed and dedicated in 1940. There is a single leaf construction brick building with a skillion roof sheeted with corrugated iron on the western boundary to the rear of the church, a metal shed, and a cavity wall construction Sunday School building, built in the 1970s, near the rear boundary.

*The New Church* is located in Adelaide Terrace near the junction of Bennett Street, East Perth. Most of the late nineteenth and early twentieth century buildings in the immediate area of the site have been demolished and the sites

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42 T. Moffat, op. cit.

43 ibid, p. 162.

44 ibid.

45 Molyneux, Ian *Looking Around Perth* (Wescolour Press, East Fremantle, 1981) p. 67.

46 *The New Church*, Municipal Heritage Inventory City of Perth, p. 2.

47 Charles Eadon-Clarke to The Heritage Council of W. A., 9 January 2002; and Margaret Moffett to the Premier, Dr. G. Gallop, 4 July 2002.

48 *The West Australian* 3 July 2002, p. 58; and T. Moffat op. cit.

49 Apperly, Richard; Irving, Robert and Reynolds, Peter *A Pictorial Guide to Identifying Australian Architecture: Styles and Terms from 1788 to the Present*, Angus & Robertson, North Ryde, pp. 1989. 199-201.

redeveloped from the 1960s to the present. *The New Church* is set well back on its site and almost all the redeveloped sites have buildings constructed up to their front boundaries. Post World War Two developments have led to *The New Church* having a reduced visual impact on the streetscape. The development to the west for example is built right up to the front of its lot boundary and extends up a full three floors in face blockwork along the side boundary. The outbuildings previously noted are set well away from the church in lawned gardens with a small number of tree plantings, paving and grassed areas.

Adelaide Terrace is a major road, with two carriageways in each direction, parallel parking, and concrete slab paved footpaths. There are intermittent street tree plantings of Spotted Gum trees (*Eucalyptus maculata*) and streetlighting is provided by steel pole mounted outreach streetlights.

*The New Church* has a forecourt of red concrete paths ruled out with an entrance path and hardstanding. The hard areas are fringed with bed plantings that include Lavender (*Lavandula*), Azalea (*Rhododendron spp.*), Hibiscus (*Hibiscus spp.*), Daisies, Pelargonium (*Pelargonium spp.*), Agave (*Agave attenuata*), Fishbone Fern (*Adiantum pedatum*), and Cypress (*Cypripedium spp.*). There is a concrete path along the eastern boundary, with some brick infilling between the path and church building, together with a plant bed along the eastern boundary. The historic paths indicated in documentary evidence remain in most locations and the alterations and extensions to pavings are clearly legible. To the rear of the church building there is a grassed area, and a tall mature Camphor Laurel (*Cinnamomum camphora*) with paving and seating under it. Other plantings include a Cape Lilac (*Melia azedarach*), Bottle Brush (*Callistemon spp.*), and Lemon Tree (*Limon*), an Olive Tree (*Olea europea*), and an Umbrella Tree (*Schefflera actinophylla*). There is a low retaining wall behind the church, a set of steps lead up to the garden area and a brick paved path connects the built elements.

The buildings on the site include the church, garden shed, general storage shed and present Sunday School building, no longer used as a Sunday School.

## Church

*The New Church* is an asymmetrically composed building with a dominant gable over the nave, and gabled roof entry porch to south of the nave presenting to the street, together with a flat roofed bell tower to the east of the nave at the junction of the nave and sanctuary. The styling is based on Inter-War Gothic style principles, with buttressed walls, flat arched openings, gables, and stylized pressed cement tracery to stained glass leadlight windows. All walls are built of random coursed laterite (weathered granite and dolerite from the Darling Ranges), with bluestone or granite pebble accents, stepped decorative stucco barges, stucco architraves, buttress copings, and pressed cement tracery, and pressed cement bell tower louvres. The roofs are steeply pitched at about 50 degrees and covered with autumn blend Marseilles pattern tiles and replacement ogee gutters bracketed off the walls on consoles. The architect's drawings indicated ventilators on the roof, but there is no trace of these in the present roof, suggesting that the original tiles may have been replaced.

The entrance porch is a simple gabled roof element, buttressed, and with a stepped stucco barge, ogee gutters, a pair of plain doors into the nave, and a concrete floor. The nave has a gabled roof with the same stepped stucco barge the same as the porch, with a lancet pattern metal louvred vent near the top of the gable. There is a small dedication plaque to the east of the front

entry. Two small rectangular pattern windows with pressed cement tracery and stained glass leadlights flank the porch. The nave is four bays long, with each bay articulated with stepped buttresses. Each bay contains en chain windows in sets of three, with stucco architraves and sills, pressed cement tracery, stained glass leadlights, and hopper lights at the bottom of each panel. The window pattern has a Moorish motif to the head and sunburst leadlight within the head panel, with bottom sashes opening in the form of awnings.

The bell tower is styled in the same manner as the nave, but has a parapet surround to a flat top roof, with pressed cement louvred panels, a red concrete floor, and doors leading into the nave and hall to the north via a short cloister. It would appear that the east face of the bell tower and cloister were originally intended to be simple openings to which timber framed awning sashes and fixed glass windows have been added subsequently.

In contrast with the main elevations, the rear elevation is simply designed with brickwork walls and timber joinery.

The planning of the church is organized around two circulation systems. The first leads via the entry porch to the nave and the sanctuary, and the second is a separate cloister system to the east that begins at the bell tower and allows a second entry to the nave near the sanctuary, to the hall, and to the women's toilets to the northern end of the building. The spaces comprise porch and nave, sanctuary flanked by the vestry and former organ chamber, hall, with toilets and kitchen facilities arranged along the north wall of the building.

The nave and sanctuary is an intimately designed space sequence and provides comfortable accommodation for a small congregation. It has timber board floors, a quad skirting, plastered walls with an incised dado, and a plasterboard and cover batten ceiling in a cathedral profile, with venting into the ceiling void. Furniture and fittings include timber pews with fold way kneeling rails, two pulpits, a sanctuary rail, free standing timber clad font, hymn and prayer boards and a very simple altar. More recent fittings include oscillating fans, radiant gas heaters, sound and lighting systems.

The former organ chamber and vestry have timber floors, with quad skirtings, plastered walls and plasterboard ceilings, with flush doors.

The cloister is now enclosed with a fixed glass and awning light window. It has a carpeted concrete floor, painted face brickworks walls, and a raking plasterboard ceiling. A paneled door leads to the ladies toilet to the north, and a later opening with a concertina pattern door links the cloister and hall. There are loose cabinets against the east wall.

The hall has timber floors, quad skirting, plastered walls, a cathedral pattern ceiling in plasterboard, with generous vents through walls and ceilings. A perspective of the church is fixed to the north wall of the hall. It also retains original built-in timber cupboards on the south wall, and cupboard on the north wall.

Toilets are utilitarian with granolithic floors, glass faced cement rendered walls, plasterboard ceiling with a cover, a separate water closet and a rest area. The gent's toilets take a similar approach, but have an external entry.

The kitchen area retains its timber floor and plywood construction benches, though the benchtops have been replaced. There are glass fronted overhead cupboards along both sides of the room, and a sink in the eastern bench.

The opening between the organ chamber and sanctuary has been altered, the cloister enclosed, an enlarged opening made between the cloister and hall,

and the kitchen benchtops altered. Further, radiant gas heating and oscillating wall mounted fans have been fitted.

### **Garden Shed**

It is believed that the garden shed was built as the Sunday School and a number of minor details suggest that this may well be the case. It is a single leaf brick construction room with casement windows in the east wall, a ledge, braced and boarded door, and a skillion roof covered with corrugated iron. Two sheet metal vents provide a cross-ventilation airflow.

### **General Storage Shed.**

In the north-west corner of the site there is a zincalume metal clad garden shed used for general storage.

### **Sunday School.**

This is a single room building with aluminium framed windows and a flat metal deck roof.

## **13.3 COMPARATIVE INFORMATION**

*The New Church* is one of only two churches in the City of Perth built of laterite stone from Darlington, the other being *St. John's Lutheran Church* in Aberdeen Street. Both churches were designed by Architect Richard Spanney in the Inter-War Gothic style. Spanney's other work included houses, blocks of flats. It is not known whether or not he designed other churches.

*The New Church* is the only church built in Western Australia for the New Church in Australia, and one of only a few in Australia

Richard Spanney designed *St. John's Lutheran Church* in Aberdeen Street in the Inter-War Gothic style, using the same materials as those used in *The New Church*. *St. John's Lutheran Church* impressed the congregation of *The New Church* and it was for this reason that Spanney was commissioned to provide a design.

The site constraints were similar to those encountered on *The New Church* site, with the nave oriented along the axis of a suburban residential lot. The planning differs, with entries direct into the nave and the elevation treatment is much more closely aligned with gothic principles, with lancet windows and an apsidal sanctuary.

## **13.4 KEY REFERENCES**

'The Perth Society of The New Church' in Robinson, I. A. *A History of the New Church in Australia 1832-1980* (Excelsior Printing Pty. Ltd., East Hawthorn, Victoria, 1980).

## **13.5 FURTHER RESEARCH**

Further research may reveal more information about the place, and in particular about the additional buildings at the rear.